

## Answer to Question 13.

## QUESTION NO. 13.

Thayer Mo.

March 24, 1916.

1. If the Gentile man deceived Eve, in what way does he resemble this curse? Please read.

"And the Lord God said unto the serpent because thou hast done this thou art cursed above all cattle and above every beast of the field upon thy belly shalt thou go and dust shalt thou eat all the days of thy life."

Yours truly,

M. T. Burr.

We understand that Brother Burr wishes to know that if it was a Gentile man who deceived mother Eve? In what way does he resemble his curse? And then he quotes (Gen. 3-14.)

In the first place Bro. Burr we must understand that this curse which God placed upon this character: was an individual curse God did not place this curse on any one but the beastly Serpent which beguiled Eve. This curse we repeat never reached any other part of the Gentile nation, it being an individual punishment on this serpent man.

But we must say that aside from this individual curse there was a curse connected which covered the human family, not only the formed man and his descendants, but the created man and his descendants as well. And that the enmity that God placed between them strengthened the middle wall between them. This we shall notice later on. For the present we must show our Brother and Readers the real individuality of the curse recorded in [Gen. 3-14]

We notice that God said to the serpent, On thy belly shalt thou go, Thy and Thou, places it in the singular number, only one included, just like when God said to Nebuchadnezzar. Please read.

"And they shall drive thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4-32.

God in this curse did not say to all the race, that you must go out and eat grass with the ox; but just to Nebuchadnezzar.

So by this we learn that it was just the one man who had to go on his belly and eat dust all the days of his life and not the whole Gentile race or created people. This one man only had to do this while life lasted that should go on his belly—He had to eat dust, all his life. No resemblance of this curse on any one but the one man, and when he died, the resemblance of that curse forever passed away.

Now Dear Reader, do not apply this curse to the curse of the enmity placed between the two seeds, as it is spoken of in this manner,

"And I will put enmity between thee and the woman, and between thy seed and her seed, and it shall bruise thy head, and thou shalt bruise his heel." Gen. 3-15

This is a different curse to the individual curse, placed on the

serpent man. For there was an individual punishment put on both Adam and Eve, for their transgression. But even this we have not taken into consideration. Just the curse on the serpent—And was the serpent a Gentile man, with Satan in him called a serpent?

And now Brother you will see plainly there was no resemblance of this curse which you have spoken of only on the one man. When we have proven the serpent to be a Gentile man with Satan in him called the serpent, then the question will be answered.

We shall first ask you to read, "And there was war in heaven Michael and his angels fought against the dragon; and the dragon fought and his angels.

And prevailed not; neither was their place found any more in heaven."

And the great dragon was cast out that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. 12-7-9.

Here we have the serpent, just who he is and where he came from. The next thing is to find his resting place here on earth, after he was cast out. And to continue our search, we shall ask you to read,

"In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent even Leviathan that crooked serpent; and he shall slay the dragon that is in sea." Isa. 27-1.

Here we have Leviathan, the piercing serpent, and the dragon all in one. And the Revelator has told us who the serpent is, and Leviathan is the piercing serpent, And we must find out who the dragon is, for Leviathan the serpent is in the dragon.

Commentators say here in the marginal readers, in this 27th, chapter of Isaiah, that Leviathan is "acrossing like a bar." Bro. and Reader do not forget this.

Again Brother we turn you to Job, Please read.

"Canst thou draw out Leviathan with an hook or his tongue with a cord which thou lettest down?

Canst thou put an hook in his nose? or bore his jaw thru with a thorn?

Will he make many supplications unto thee? will he speak soft words unto thee?

Will he make a covenant with thee? wilt thou take him for a servant forever.

Wilt thou play with him as a with a bird? or wilt thou bind him for thy maidens.

Shall the companions make a banquet of him? shall they part him among the merchants?

Canst thou fill his skin with barbed iron? or his head with fish spears?

"Lay thine hand upon him, remember the battle, do no more."

He esteemeth iron as straw, and brass as rotten wood;

The arrow cannot make him flee, slingstones are turned with him into stubble.

Darts are counted as stubble, he laughed at the shaking of a spear.

Sharp stones are under him; he spreadeth sharp pointed things upon the mire.

He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment.

He maketh a path to shine after him; one would think the deep to be hoary.

Upon earth there is not his like who is made without fear.

He beholdeth all high things, he is a king over all the children of pride." Job. 41-1-8&27-34.

The very last verse tells you that Leviathan is the king over all the children of pride. But great men on the Leviathan in this scripture, say in their marginal readings that he "is a whale or a whirl pool," they cannot tell which, whether he is a whale or a whirl pool or a crossing like a bar.

Now we have Leviathan, the serpent, the devil, the king over all the children of pride. Now all we have to do is to locate him in the dragon. Please read,

"Speak, and say, thus sayeth the Lord God; Behold I am against thee! Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." Ezek. 29-3.

Now we have the Dragon in King Pharaoh, and the serpent in the dragon, yet we must have more proof on this, so we ask you to read again.

"Thou didst divide the sea by thy strength; thou brakest the heads of the dragons in the dragon in the waters.

Thou brakest the heads of Leviathan in pieces and gavest him to be meat, to the people inhabiting the wilderness." Ps. 74-13-14.

Now we have before you the Serpent Leviathan the Dragon and the dragon in King Pharaoh. And in this last scripture God tells that he did brake the head of the dragon in the midst of the sea and to prove this we only ask you to go and read where God overthrew the host of Pharaoh in the midst of the sea. And now to prove that he was in the garden of God, we then have the complete answer to the question so please read,

"Son of man speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature and his top was among the thick boughs.

The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

Therefore his height was exalted above all the trees of the

field and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great rations. Thus was he fair in his greatness, in the length of his branches; for his root was by great waters.

The cedars in the garden of God could not hide him; the fir trees were not like his boughs and the chestnut trees were not like his branches nor any tree in the garden of God was like unto him in his beauty.

I have made him fair by the multitude of his branches so that all the trees of Eden that were in the garden of God envied him." (Ezek. 31-2 to 9.)

Now we have a man in the garden of God that Pharaoh was just like him and he was called a tree. This tree was the forbidden tree. And all the other trees in the garden of God, envied him: There was more men in the garden than "THE MAN ADAM." And this great tree which lifted himself up was not the Formed man for when God called for him he hid himself among the trees of the garden. But this man could not be hid.

Now dear Brother read on this line and you will see the forbidden tree in a created man, a Gentile, and you will then see that God had placed a middle wall between this Created man, and the formed man, By God saying to the Formed man, concerning the Forbidden tree "that in the day thou eat thereof thou shalt surely die." And when THE MAN ADAM did eat of this forbidden tree, and death passed upon all men.

"THE MAN ADAM" Now to was a subject to death and then came in the curse. As we stated above and read again.

"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3-15)

This iniquity and curse was only taken away in Christ when HE came and torn down the middle wall between the created man, who was called the Gentile and the Formed man, who was called the Israelites in after years. For the proof of this, Please read.

"For we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Wherefore remember that ye being in time

past gentiles in the flesh who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands.

That at that time ye were without Christ being alien from the commonwealth of Israel and strangers from the covenants of promise having no hope and without God in the world:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace who hath made both one and hath broke down the middle wall of partition between us:

Having abolished in his flesh the enmity even the law of commandments contained in ordinance for to make in himself of twain one new man so making peace; And that he might reconcile both unto God in one body by the cross having slain the enmity thereby." [Eph. 2-10-11-12-13-14-15-16]

Here is the middle wall torn down, and the iniquity placed between these two away back in the garden destroyed. Do not deny that the serpent was no Gentile man with the devil him when God placed the iniquity between his seed and the seed of the woman. And then tells us so plain who it was in the language above and that it took the blood of Jesus to take it away. Now dear Bro. you have not only the resemblance of the curse but you have the curse placed the individual character which ended at the end of his life, but it stopped, and also the curse between his seed and the seed of the woman, which was destroyed in Christ's death and resurrection. And made both Israelites and Gentiles one him. Yet we say there is more to be learned of those witnesses. For while they now both one in Christ. They are in a comparison like a lion owning a horse and a lion feeds the horse hay and the meat. Now Bro. in Christ I have left any part dark ask you. For this is an everlasting substance never ends only in eternity.

We shall continue this subject on a question from Iowa on same subject.

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